

RELIGIOUS.

THE FOUR SIGNS.

The author of "Lectures on the Second coming of Christ about 1843," has given his readers four signs of that event—or rather predictions of his own, for the confirmation of their faith in him as a true interpreter of God's word. Shall we state them for the benefit of "the unlearned?"

First Sign.—"Whoever lives until the year 1843, will see a final dissolution of the Turkish empire, for the sixth trumpet will be finished sounding, which, if I am correct, will be the overthrow of the Ottoman Power." *Facts.*

The Turkish empire yet stands, in 1842. It has, however, its Court, its officers, its armies and its revenues—makes war and peace—issues laws and executes them—is accredited as an independent government by our own, and by every government of Europe, and has every attribute of distinct nationality that belongs to any other nation. It extends its empire further, and has larger resources than three years ago. Its dissolution and final overthrow have not occurred. The fact that, on the whole its power is waning, and a happy revolution in its administration advancing, and its way preparing for its conversion to Christianity, diminishes nothing from the force of the facts we have adverted to, and adds nothing in confirmation of a "sign" which has signally failed.

Second Sign.—"Mankind will for a short season give loose to all the corrupt passions of the human heart. No laws human or divine will be regarded; all authority will be trampled under foot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime will be common law, and disunion and division the only bond of fellowship. Christians will be persecuted unto death, and dens and caves of the earth will be their retreat. And this, if I am right in my calculations, will begin on or before A. D. 1843." *Facts.*

No far as we are aware, within four hundred years past, there have not been four years of anarchy on human corruption than the years 1840, 1841, and 1842; nor more respect to human and divine laws, nor less of anarchy and confusion in human governments. There have been murder and treason and crime—but they have not been common law, more than at any other period of the world; division and disunion, so far from forming the only bond of fellowship among men, have been less rare and bold than at former periods; and no where have Christians been persecuted unto death, unless in Madagascar, where the light of the gospel has but just dawned, and some four or five have suffered martyrdom by orders of a heathen and blood-thirsty monarch—an event that has its parallel in almost every year of the Christian era. Not in all, nor in a single respect specified, was the year distinguished from other years. The sign therefore has utterly failed.

Third Sign.—"The seventh and last vial of God's wrath will be poured into the air about the year 1840—when the judgment will have a quick and rapid circulation over the whole globe. Like the first vial—it will pervade every kingdom—circulate in every nation—sow the seeds of anarchy in every society, and disorganize every bond of union among men except the gospel. There will be, when this vial is poured out, political anarchy among all nations, divisions among all sects, parties, and associations of men upon earth; anarchy, war, and bloodshed, will fill the country with horror and dismay; and a great revolution, such as has not since men were upon earth, so mighty a revolution, and so great." *Facts.*

There have been three years since the creation, when there has been less of political strife in the world than at any other time since the creation, when there has been less of discord among Christians, or of anarchy, war, and bloodshed, and less of horror and dismay among the nations, than the three last years, as all conversant with history well know. Where—earnestly we ask—Where has occurred that greatest of revolutions, the world-wide anarchy? Surely Rip Van Winkle's deep sleep was nothing compared to ours, if this sign too has not entirely failed.

Fourth Sign.—"To the impatient, who will not see and learn wisdom from his interpretations of the prophecies, the author says—"Paraphrase the word of repentance under or even just before the last plague. And so it will be with you; the day will have been shut before any part of the vial will be poured out, for there will be a great voice reverberating through the upper vault of heaven, and sounding even to the ears of the pit of woe, shaking the middle of the earth with its deep-toned thunder, and like the lightning, during its vivid flash, of fire from east to west, will pierce the deafest ear, and make the hardest heart to break, although a thousand fold harder than the adamantine rock, saying, "It is done." *Facts.*

The seventh vial, as it is referred to, was to be poured out in 1840. The day of mercy is shut before any part of that vial is poured out, and no place of repentance left for the sinner, more than for Pharaoh, after he had entered the bed of the Red Sea. Yet, for many years, revivals have not been more extensive, nor additions to the churches of all evangelical denominations more numerous than during the last two years. And to this time, the author of the "Lectures" and his fellow laborers, while they are uttering "the midnight cry," are exhorting men to repentance and faith, as though they believed the door to be yet open, and are even boasting of many conversions! But if the "sign" has been accomplished, there has not been an instance of true conversion since 1840—not even under all the terrific lectures of the author and his coadjutors, in the printing office, the hall and the camp. Moreover—who has heard that "voice" reverberating through the upper vault of heaven, and shaking the middle air with its deep-toned thunder? Had it been uttered—in tones so powerful as to reach over the dark cells of the pit of woe, and pierce the deafest ear, and break a heart a thousand fold harder than the adamantine rock, it is possible that neither we nor our readers

should have heard it? Alas! what are we!—deaf as the dumb, and deaf, and harder than an adamantine rock, a thousand fold hardened!

Each and all the signs, or predictions of the author, as to the events of 1843, '40, '41, and '42 having thus proved visionary, it may safely be left to the cool judgment of any reasonable man to decide on the amount of credit due to the prognostications of Christ and conflagration of the world in 1843. And in this connection, it may be well to ponder the injunction of the man of God—

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass—that is the thing which the Lord hath not spoken; but the prophet hath spoken presumptuously; thou shalt not be afraid of him."

S.

[For the Boston Recorder.]

A DIALOGUE IN THE CONFERENCE MEETING.

Mr. P. The season has arrived for us to expect the gracious presence of the Lord. Brethren, the ark of the Lord has been too long removed from us! We must wake up to duty and call upon him to bless his work. We must have a *Revival of Religion*.

Mr. J. I should like to ask my brother who has spoken what he intends, in saying, that the ark of the Lord is removed from us.

Mr. P. I mean that the gracious presence of God is not with us as in days that are past. Surely, my brother cannot fail to perceive that the ark of Zion mourn, because so few come to her solemn feasts! How seldom do we hear the anxious inquiry, What shall I do to be saved? Alas, brethren, that we should be so indifferent about the salvation of sinners.

Mr. J. The season of the year, in which it is the custom of the multitude of those who love the prosperity of the church to consult with the captains of thousands and hundreds, and with every leader, to bring again the ark of God to us, has certainly arrived; and with it has arrived, I think, the propriety and duty, carefully to consider the following questions. Let, in what sense, (if in any), does the ark of God remove from this church every spring. 3d. What circumstances occasion its removal. 4th. If man is the author of the circumstances which procure the removal of the ark, are they acceptable or repugnant to God?

Now the story of the ancient ark of the children of Israel, so often alluded to, may afford us some information on these points. That ark was never removed from Shiloh in concurrence with, but in *opposition to the will of God*. The ark was lost by man's wickedness. It was not God's pleasure to dwell with the Philistines, nor yet at Bethshemesh, nor at Kirjath-jearim. Its protracted absence of twenty years was due to man's carelessness. Nor can we suppose Him particularly desirous, or even willing, to return to a people whose indifference to his presence may be measured by the length of time the ark was allowed to remain at a distance.

If now we may understand by the presence of the ark of God in our church, the presence of that energizing influence of the Holy Ghost, in the possession of which, individual Christians have God most ardently, each other tenderly, and independent men compassionately, are we to understand that this presence is annually or semi-annually withdrawn? Not by the Lord, assuredly, of his own will.

Mr. P. But our brother will surely not deny that there are times and seasons in the church as well as in the operations of nature.

Mr. J. I do not deny that there are times and seasons better suited to certain specific efforts than other times and seasons. But great efforts often arise from pressing a comparison into a service for which it was never intended. I must deny the existence of the day or the hour in which the ark of God is removed from the church, and the obligation of the divine injunction, "Repent in the Lord always." I must deny that the ark of the Lord has been, in any worthy sense of the terms, present with those who voluntarily permit its annual removal from them. It will not be questioned, I think, that the ark of the Lord is with them who fear Him, and love Him; who meditate on his law continually in the law of their Lord. Can it be true that God will in any sense withdraw from such while they thus love him? No! for always it is true, that our iniquities, and they alone, separate between us and God. And this truth once admitted, it is in vain to seek extenuation for our remissness in the removal of our own ark.

Mr. P. Would our brother then dissuade us from humble confessions of our past remissness and vigorous endeavors for the revival of that interest in religious things which he will allow to be suitable?

Mr. J. Far from it. I would most earnestly urge on all who repent, not with a *repentance which shall not need to be repented of*. Methinks I hear from the grave of Uzza those solemn admonitions. Take heed that neither recklessness nor carelessness procure the removal of the ark of God. If unhappily it be already withdrawn, you have need of redoubled caution. Think not that it returns of its own accord. God is a very jealous God; he has not forgotten that, by your recklessness the ark was removed. He is not beguiled by the preparation of a comely place of deposit for his ark, nor by a flaming zeal for its recuperation. Look well to your intention, for it may be. He would rather it should rest with the family of Obed-Edom.

Vox.

[For the Boston Recorder.]

HOME MISSIONS.

The Executive Committee of the American Home Missionary Society, find it necessary to inform the Christian public, that they are in immediate want of funds to sustain their *indispensable* operations. The following facts are submitted for the consideration of those who take an interest in this cause.

1. *The Treasury is exhausted.* Before these lines will reach the public eye, every dollar known to be at the disposal of the Committee will have been paid out. Meanwhile,

2. *There is none due to missionaries for labor performed and reported,* more than \$114,000, for which they are entitled to draw at any moment, and for part of which drafts are already made, and on their way to New York, for collection.

3. The pledges of the Society for the next twelve months (besides the engagements of its benevolent friends already to \$26,000—portions of which are daily becoming due.

4. There are now before the Committee many deserving cases of churches which need aid, and of ministers applying for employment in the great field. The duty of granting the required assistance in these cases, would be clear and imperative if the Society possessed the means; but without immediate and liberal relief it cannot be done.

This state of embarrassment results from no presumptuous enlargement of the Society's operations. The Committee have, indeed, had urgent motives to increase their pledges. Important fields, newly opened for the labors of the Society, have begged for more liberal appropriations. Meanwhile, the public sentiment of the churches has decided that more must be done for our own

country's salvation, and called on this Society to attempt it. Had the Committee followed those intimations of a growing sense of the importance of Missions at Home, the liabilities of the Society would now have been far greater than they are. But they have seen no way to enlarge their appropriations without resorting to loans, or thus involving the Society in debt for money borrowed, as well as for labor performed—a course which the committee, in accordance with the views of the most intelligent friends of missions, greatly deprecate. While, therefore, on the one hand, they have not disregarded the calls for enlargement, they have on the other, carefully adjusted their operations to a scale of economy so rigid, that any further reduction would be to retrograde when every consideration of duty to God and our country bids them to advance. The policy of the Society has thus been intermediate between a ruinous retrenchment or a hazardous though much needed enlargement. It remains to be seen, whether even this medium course will be sustained by the benefactions of the churches.

This statement is submitted with the request, that every one who understands the relation of Home Missions to the civil and religious welfare of our beloved country, will consider it as a personal appeal to himself, to proceed at once, to do whatever lies in his power to prevent the distress which must result to the families of the missionaries, and the embarrassment which must befall the whole operations of the Society, if the Treasury be not soon replenished. By order of the Executive Committee,

MILES BADGER, } Secretaries.
CHARLES HALL, }

New-York, Nov. 8, 1842.

QUESTION BOOKS OF THE S. SOCIETY.

It is a "distinct and leading object" in the whole series of *Question Books* published by the Mass. S. Society, "to store the memory of every scholar richly out of the Sacred Scriptures." This object is pursued with *system and method*, and the questions are framed and the references selected so as to be best adapted to arrest attention, elicit thought, and awaken conscience. Let the *Question Books* of the Society only be studied and used by teachers and scholars, according to the directions given in the prefaces, and they will be found, to say the least, as perfectly adapted to the end for which text books should be employed, as any series of question books ever introduced into our schools. One peculiar characteristic of the *Scripture Questions*, is, that they cannot be used for the purpose of mere profit, without much study and close attention, on the part of the teachers and scholars.

Our schools generally are winking books that shall require intellectual efforts in preparing the lessons; that shall call forth thought and lead to study and investigation.

Those young persons who have been connected with the Sabbath School for ten or twelve years, as pupils, must have books adapted to their growing capacities and increase of knowledge, or their interest in the school cannot be preserved.

This point has been kept distinctly in mind, in the preparation of the *Scripture Questions*. And it has been the object of the publishing Committee to furnish a series of text books in all respects adapted to the circumstances and the wants of our schools; and the extensive circulation which these books have obtained, and the decided approval which they have generally received, encourage the Committee to hope that they have succeeded in their object, even beyond their warmest anticipations. The publication of the series of *Scripture Questions*, commenced only six years ago, and a large portion of the volumes have been published within three years, and there have already been issued more than eight hundred thousand copies! And these books are now used more extensively in our schools than all the numerous question books that have been published for Sabbath Schools put together.

[For the Boston Recorder.]

CHILDREN AND YOUTH OF THE WEST.

The American Sunday School Union is the oldest but two, of all the national Societies that embrace members of different denominations. It has adhered with strictness to the simple object for which it was organized, and has, in the sixteen years ago, viz. to establish Sunday Schools in destitute places and to diffuse moral and religious knowledge.

Under the first branch of its operations—the Society has been the means of combining a large portion of all the Christian community in the work of establishing and sustaining Sunday schools among themselves—and they have also succeeded, by means of Missionaries and other agents, in establishing thousands of schools in regions where foreign aid was indispensable to begin the work; and a large portion of those schools are now in the operation, and many of them have resulted in the gathering of churches, and the permanent establishment of the institutions of the gospel. We have it upon indubitable testimony, that quite a large proportion of recent converts to the truth in the churches of Mississippi valley were taught to read and understand the Scriptures, and have loved the truth, while connected with Sunday schools which the Society established from ten to fifteen years ago in that interesting portion of the country. Large districts and territories of the west and south are in their behalf—and others are silent only because they have not been reached. In Michigan, Missouri, Indiana, Kentucky, Mississippi, Louisiana, Illinois, Wisconsin and Iowa, and in portions of Ohio and Pennsylvania, these efforts are especially demanded. To take but one example. The State of Missouri has 57,000 children destitute of Sunday school instruction and 300,000 enjoying it. Multitudes of children are growing up ignorant of the Sabbath and its blessed purposes, and exposed to all the evils of neglected and perverted minds.

The Union principle is essential to the prosecution of Sunday school labour in a large portion of the destitute field, and we find our books and laborers are cordially received where no others would find access without much difficulty and restriction. We could well employ from 20 to 30 men in Sunday school labour which would be of incalculable value, if we had from 10 to 15 thousand dollars to pay for their services and expenses.

The book department sustains itself but nothing more. Take any ten or five years and the average receipts from sales will not much more than defray the expenses, and that without yielding anything to reduce a debt of \$240,000 on the Society's books.

It is obvious that we can make no donation of books to new and poor schools without reducing our necessary means of business, unless our friends enable us to do so. We have at this moment a favorable opportunity, and indeed urgent requests to distribute to such schools gratuitous or half gratuitous libraries to the amount of nearly \$30,000. The libraries asked for vary in value from \$5. to \$20, according to the size, situation, and number of readers in the respective schools. These applications are spread before our friends in the *Sunday School Journal*, but few of them reach persons who are able to aid us.

We have also applications from Banks (Siam) and from Ceylon and Northern India, and from

the Mediterranean and elsewhere, for the means of translating and publishing our books in heathen languages.

Our books are, as a whole, prepared especially for children and youth. We utterly discard the light and merely entertaining reading, which is so current at this day, and it is our object to convey saving truth to the mind in whatever publication we issue. "The Way of Life," and "Bible's Holy War" are among our latest publications; and the doctrines and precepts which these volumes illustrate and enforce are the doctrines and precepts which we intend all our reading books and manuals of instruction should inculcate. We think that no principle is more clearly consistent with human as well as divine philosophy, than that the earlier the human mind is brought under the influence of truth the more likely it is to yield to it. Hence we consider that a good little book given to a little child will do more for him than a large book given to an adult.

One of our half penny volumes contains one vital truth of the gospel, skillfully exhibited to a child's mind, we feel as if it had an unspeakable advantage when presented to a child, over a half-dollar volume, containing a large number of truths, but which the child's mind has become mature in error and prejudice. If the means were furnished we could easily open ten thousand little streams of knowledge and truth, to flow over portions of our land where blight and moral sterility now reign. The opportunity to do so is but a common one. Children are coming up by thousands every day to the duties and responsibilities of manhood, and whatever we do to prepare them for these relations, must be done quickly or not at all. The Society only wishes to have its object and capacities fairly understood and sound confidence that the friends of God and man will generously sustain it.

By order of the Board,
ALEXANDER HENRY, Pres.
FREDERICK W. PORTER, Cor. Sec.
Am. S. Union, Phil. Nov. 1, 1842.

POWER OF THE RELIGIOUS PRESS ON MORAL SUBJECTS.

Madam de Staël lived and died in the belief, that religious press is an efficient source of clever pamphlets. Such are newspapers; and in France they not only control, but even create, public opinion. They originated the revolution which put Louis Philip on the throne; and such is their power there, that a few leading journals of Paris could, if they would, keep the peace of France, if not of Europe, for ages. I am aware their influence is not so great either in England or America; but, reaching almost every man of intelligence, and suggesting or modifying his trains of thought, they must, sooner or later, give birth to public opinion on all moral questions.

The religious press is restricted to narrower limits; but, within those limits, its influence is not less decisive. It operates more slowly, but with equal certainty of success. Its facts and arguments, its anecdotes and illustrations, repeated every week, sent to the fireside of our most influential families, and thus giving direction, impulse and tone to all the local influences of opinion, cannot well fail to leave an indelible impression on the sentiments and character of every reading community.

Let us analyze this process. Few minds think for themselves; and the mind depends very much on their daily reading for their subjects of reflection. The newspaper is always at hand, and will be found, in case cases of ten, to furnish their topics of thought, conversation and debate. It is the common store-house, the people's encyclopedia. It suggests, or insinuates, or modifies nearly all their views. The religious press is in fact the high-priest of public opinion on all the great moral questions brought before a reading community, and cannot escape from a responsibility commensurate with its wide and transforming influence.

Look at this power of the press in given departments of benevolence or reform. It has, under God, done more than all other agencies put together, to create and sustain those habits of liberality which are now sending salvation through the world. The missionary cause is a result of the press. Episcopacy essential has it been to every enterprise of benevolence or reform; nor could any one of them, without its continued aid, retain its hold on the community for a single year; and it might, by a proper concentration of its power, secure for any worthy cause, the most favorable success.

Such an enterprise is that of Peace; and I verily believe it is in the power of the religious press to revolutionize the war-sentiments of every Christian community, to prevent through all coming time the actual return of war, and eventually put an end through Christianity to the custom itself. It may not be able at once to repress every local outbreak of the war-spirit, like that in Maine, or along our north-western frontier, a few years ago; but it will suffice, if its organs are able, to hold the nation back from a hasty, reckless appeal to arms, and thus secure in the end a peaceful adjustment of all their difficulties.

Let us state the case. There are more than thirty religious newspapers in this country; and, going into nearly every neighborhood, and reaching all the leading minds both in the ministry and the church, they can scarcely fail, if they choose, to control the misapprehensions of influence through the land. In every city, town and village, in every college and theological seminary, in every church, every Sabbath and common school, in almost every household, there is a religious newspaper, every hallowed nursery of intellect, opinion and character, these weekly advocates of truth and duty are found exerting an influence which few can either escape, or permanently resist; and, if they would all combine their efforts, they could control the whole nation with such sentiments of peace as would render it impossible for any set of rulers ever to involve us again in war.

Here, then, is a noble, godlike work for the religious press. And will not the managers of this mighty engine take hold of the subject in earnest, spread its inspired message, and thus, by the interdicted fact, that the old sovereign continued in life, he consigned the power to his new son, and Launce became virtually king of the place. Indeed, so reconciled was he and his friend the north Briton (who also married) to the spot which had first sheltered them, and then adopted them, that they never left the place, although many ships of different nations touched there, no inducements could prevail on them to quit their sea-girt home of simple nature, for all the blameworthy which civilized life could produce. Every Launce took a hospitable delight in showing every act of friendship in his power to the captain of the vessel, by putting them with food and fresh water; and rendering them such essential service, in pointing out how to manage with safety the difficult navigation round the several islands.

The animation with which he recited these circumstances, after he was far from the spot, where they took place, strongly portrayed the feelings of the vessel's captain, and the least independence of his former life. He spoke with the decision of one whose commands had been unappealable, and all the barbarian chief

[From the "Bee," for 1842.]

THE SOUTH SEA CHIEF.

A FRAGMENT.

While in the north of Europe, I met with rather an extraordinary person, whose account of himself might afford a subject for a very pretty romance; a sort of a new Paul and Virginia; but with what different catastrophe, it is not fair to press. He described himself as a Frenchman, a native of Bordeaux; where, at an early age, he was put on board a merchant ship, to learn the profession of a seaman. About that time war broke out between Great Britain and the lately proclaimed Republic of France; and the vessel he was in being attacked and taken by an English man-of-war, he was carried a prisoner into England. When there, his naturally enterprising character would not submit itself to a state of captivity; and soon making his wishes understood, he entered on board a British sloop bound to New Holland. While gazing with rapt astonishment on the seeming new heavens which opened to him, he perceived a portion of the globe; while the stars of the Cross were exciting his youthful wonder; and he could not where find the constellations of the Great or the Little Bear in the midnight firmament, the sky was suddenly overcast with a cloud, like the pall of nature, and a fearful tempest burst from it. The scene was dreadful on that wide waste of waters; and the vessel being driven at last into the rocky labyrinth of the Society Isles, was finally wrecked on one not many leagues from the celebrated Otaheite. Launce, the young Frenchman, and captain of the sloop, an honest, bold, and brave man, were the only persons who escaped. For when morning broke they found themselves, restored from insensibility, lying on the shore, and not a trace of the ship, or of those who had navigated her, was to be discerned. The inhabitants of the island, apparently wild savages by their almost naked state, instead of seizing them as a prey, took them to their huts, fed and cherished them. Hope for a while flattered them that some other vessel bound for New Holland, might also be driven upon those islands, though not with the same hard fate, and that by her means they might be released and conveyed back to Europe. But days and weeks, and months, wearing away without any such arrival, they began to regard the expectation less, and to turn their minds to take a more intimate interest in objects around them. Time, indeed, accustomed them to what might be called barbarous in the manners of the people; by degrees, however, they laid aside their European habits; they exchanged their clothing for the half-exposed fashion of the native chiefs; and, adopting their pursuits and pleasures, became hunters, and hold fasters in the light canoe. Finally they learnt to speak the language, as if they had been born in the island; and, at length, secured their insular destiny by marrying native women. Launce was hardly eighteen when he was first cast ashore amongst these engaging manners, from a naturally amiable disposition added to a gentleman's breeding, which never failed to impress a certain noble and noble mind, the eye of female tenderness soon found him out, and the maiden, being the daughter of the king, and beautiful withal, had only to hint her wishes to her royal sire; and the king, immediately, because his happy bride, Launce, being thus regally allied, and in the line of the throne, instantly expressed publicly the intention of the highest order of Otaheite nobility, namely, a species of tattooing appropriated to chiefs alone. The limbs of the body thus distinguished, he traversed all over with a diamond sort of pattern, while the regular royal insignia is marked on the left side of the forehead, and below the eye, like a thick mass of dark tattooing.

But the young Frenchman, and his north Briton companion, had reserved to themselves means of expressing their disapprobation of the manner in which their more personal merits with their new fellow countrymen. A few days after the wreck, the subsiding elements had cast up certain articles of the ship, which they managed to turn to good account: the most valuable of them were fire-arms and some gunpowder, and a few other implements, both of dance and use in household or ship's repairs. The fire-arms seemed to endow the new young chief, just engrafted into the reigning stock, with a kind of preternatural authority; and, by the aid of his messmate, and now bosom confidant, he exerted all his influence over their savage minds, to prevent their recurrence to the frightful practice he had seen on his first landing, of devouring the prisoners they took in war. His marriage had invested him with the power of a native-born son of the king; and having made himself master of their language, his persuasions were so conclusive with the leading warriors, that, in the course of a very little time, it was rare to hear that so dreadful a species of vengeance was ever tasted, even in stealth. However, so addicted were some few of the fiercer sort to this ancient triumph of their ancestors, that he found it necessary to add commands to persuasions, and then threats to commands; and having, by the strongest terms, his high forbearance of so cowardly and brutal a practice, he told them, that the first man he saw attempt to touch the flesh of a prisoner to devour it, he would instantly put the offender to death.

Shortly after this warning, a fray took place between the natives of his father-in-law's domain and their enemies from a hostile island. A number of captives were taken; and all under his command held his former orders with such reverence, that none, excepting two (that had before shown refractory dispositions), presumed to disobey his edict of mercy. But these men, in defiance of his lenity, particularly to the female sex, selected a woman prisoner to be their victim; and slaying her, as they would have done a beast, they commenced their horrible repast upon her body. Launce descried the scene at a distance just as they had prepared their hideous banquet, and, going resolutely towards them, levelled the muzzle of his rifle against the wretches who were killed with the horrid morsel in his mouth, and a second shot brought down his voracious accomplice in the act. This bold example so awed all within ken of the fact, that from that hour until the day he quitted the island, a period of fourteen years, no captive ever met with the interdicted fate. Though the old sovereign continued in life, he consigned the power to his new son, and Launce became virtually king of the place. Indeed, so reconciled was he and his friend the north Briton (who also married) to the spot which had first sheltered them, and then adopted them, that they never left the place, although many ships of different nations touched there, no inducements could prevail on them to quit their sea-girt home of simple nature, for all the blameworthy which civilized life could produce. Every Launce took a hospitable delight in showing every act of friendship in his power to the captain of the vessel, by putting them with food and fresh water; and rendering them such essential service, in pointing out how to manage with safety the difficult navigation round the several islands.

The animation with which he recited these circumstances, after he was far from the spot, where they took place, strongly portrayed the feelings of the vessel's captain, and the least independence of his former life. He spoke with the decision of one whose commands had been unappealable, and all the barbarian chief

lightened in his eyes. But when he recalled his home there, his family happiness, his countenance fell, his eyes clouded, and he spoke in half-stifled words. He described his palace hut; his arms, his hunting spear, his canoe; his return to his hut, with the fruits of his chase; the graceful, delicate person of his wife; her clinging fondness on his entrance; his tenderness for her, and for his children—for she bore to him a son and a daughter; and, while he spoke, he burst into tears and sobbed like a child. "I was then beloved," said he, "honoured!—master of all around me! Now, I am nothing!—no home!—no wife!—no friend! I am an outcast here!—when there! Oh, Bera! wilt thou have forgotten me?" His tears, and wild agonies, prevented him from proceeding; and my eyes could not remain dry, on seeing such genuine grief, so real suffering.

But the cause of his being separated from his South-Sea home, and his beloved Bera and her babes, remains to be told. It appears, that about three years before the period I met him, a Russian ship, sent on a voyage of discoveries, touched at the island where Launce had become naturalized. The captain was received with royal hospitality by the king; and the *Prince Launce* became the glad interpreter between the Europeans and his august father-in-law—for the captain spoke French. And besides procuring the crew all they wanted for common comforts, the young chief loaded the commander and his officers with useful presents. One night it blew a violent gale, and the Russian captain deeming it impossible to keep his anchorage in a bay so full of unseen danger, made signals to the land, in hopes of exciting some native experienced in the navigation, to come off, and direct him how to steer. Every moment increased his jeopardy; the storm augmented; and, as each growing blast, he expected to be torn from his cables, and dashed to atoms against the rocks. No one moved from the shore. After the signals were repeated: Launce had risen from his bed on hearing the first. Who was there amongst all in that island, excepting his British comrade, who would have known how to move a ship, though those boiling waves? The light canoe, and a vessel of heavy burthen, were different objects! His comrade was then watching by the side of an almost dying wife, who had just made him the father of his first-born son. Could Launce summon him from that spot of life, his tenderest duties, to attend to the roaring gale of distress from a stranger vessel? Impossible! He rose and looked out on the night. He listened to the second signal, he wrung his hands, and, sighing, was returning to his couch again. His wife had then risen also. She clasped her arms round him, and tears stood in both her eyes. "You tell me," said she, "that your people do not make those thunders to heaven and to earth, till they are drowning. You know you can save them all! Go, Launce, and she smiled;—go and the foreign chief, after you have saved him, will give you something for me, and a looking-glass or a silk handkerchief." Go, Launce.

He wound his arms round the gentle pleader; and, almost ashamed that the father and the husband in his heart, should make him calculate between his own life and that of the gallant crew, he told her that the tempest raged so tremendously for him to be so stunning. But she laughingly repulsed his caresses, accusing his fondness for her as the inducement of his assumed apprehensions; and being too long accustomed to the rashness of her own people, in braving every weather, to believe any plea of posture danger, she urged strongly, saying, "You must have a silk handkerchief that night from your ship, or she should think he loved his sound sleep better than he did his fond Bera."

The enthusiastic love which still warmed the faithful husband's breast, and a third signal of distress from the struggling vessel, mastered his better judgment, and, seizing his canoe, he dashed into the foaming waves, and boldly stemmed their fury to the object of his mission. The overjoyed crew as they heard his voice hailed them through the storm, cast out a rope, by which they hoisted him into their cranking ship. The most rapturous acknowledgments from the captain, greeted him as soon as he jumped on the deck; and the eager seamen called him their deliverer. He was happy! he said, he was happy in the achievement of what he had done; he had obeyed the wish of his beloved Bera, and he had saved her from a lasting sorrow. He was happy, in the confidence, that he should rescue the gallant vessel he came to take under his control. But that hour of happiness was his last. He took the helm in his hands; he gave the requisite directions to the seamen, for the management of the ship; and he soon steered out of the dangers of the strait, till she rode in safety on the main ocean. He then asked for a boat to carry him on shore, for his canoe had been crushed by an accident. But the wind still blowing hurricanes, they would not venture the loss of one of their boats; and during the hot contentions between him and the ungovernable chief of the vessel he had preserved, they were driven from the shore, and he, swimming alone, had been plunged into the boisterous deep, could have been of no use to him. Indignation, despair, overwhelmed him. None appeared to understand the nature of his feelings; all pretended to wonder that a European born, should be so grateful to any occasion that would rescue him from a hostile country like that. In vain Launce remonstrated; in vain he talked of his wife and children; the captain and his sailors laughed, promised him better of both sorts amongst his kindred whites; and when he cursed their hardened hearts and cruel treachery, they laughed again and left him to his misery. At last, when the protracted hurricane subsided, and the vessel's log book proved that she had been driven several degrees beyond the Society Isles, abandoned to a sullen despair, he ceased to accuse or to reproach; he ceased to speak even on any subject, but cast himself into his lonely berth during the day, that he might not be irritated to continued unavailing madness, by the sight of the ingrates who had betrayed him. At night, indeed, he seated himself solitary on the deck, when the watch alone was there; and still, worthless to that only companion, disconsolate with sighs and streaming tears to the starry sky which hung over the part of the heavenly camp his wigwam home. To his straining eyes, nothing but the silvery line of the starlit sea was on that distant horizon; but his heart's vision pierced farther, and he beheld the sleepers in that home; no, not the sleepers! His disconsolate, his despairing wife, tearing her bright locks, and heaving the tender bosom he must no longer close to his own. His children—"Oh! my babes!" cried he, and the cry of a father's heart for once pierced the obdurate bosom of the captain, who, in that moment had happened to come upon the deck to examine the night. He said a few words of rude comfort, mixed with his usual railing, vaunting himself a reckless bachelier, who might range the world, without such clogs to his enterprise and promotion, as wives and children;—and, to ease his Otaheite benefactor of the toils, he declared he had thus carried him off to share in the honor of his expected discoveries. The unhappy chief, in then answering him, begged that if he had, indeed, any spark of honesty towards him, he would prove it by obeying his wish in one

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